A SERMON PREACHED TO A Country Auditory,

Upon the *Eleventh* of *November*,

Being the DAY Appointed for a

Solemn Thanksgiving

For a Late

VICTORY by SEA;

And His *MAJESTY's* Safe Return

OUT OF

FLANDERS.

By *SAMUEL CLERKE*, B. D.

LONDON,

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To the Right Honourable

JOHN Lord CUTTS,

BARON of GOWREN.

My Lord,

TO *whom could a Discourse of this nature (I mean,* A Thanksgiving Sermon, *for the happy* Deliverance *of our Royal* David *from the* hurtful Sword) *be more fitly Dedicated, than to your* Honour, *who so deeply shared in the* Danger *with His* Majesty?

Accept of it, Noble Sir, not for its own Worth, but as a Specimen *of the* Author's Sense *of Your's, and his* Obligations *to You.*

You, by that of Vertue, *are arrived at the Temple of* Honour. *Sir, I beseech* Almighty God, *that You may be ever in the* Ascendent, *and that no* malign Aspect *may intervene, at least to* sully, *much*

less

less Eclipse *Your* Splendor ; *till this* Mortal *shall have put on* Immortality, *and You your* Self *become a Fixed* Star *in* Heaven, *where is no Vicissitude or Alteration. Thus Prayeth*

Your Honour's most humble

and Faithful Servant,

SAM. CLERKE.

PSAL.

PSALM CXLIV. Verses ix, x.

I will sing a new Song unto thee, O God: upon a Psaltery, and an Instrument of ten Strings, will I sing praises unto thee. It is he that giveth Salvation unto Kings; who delivereth David *his Servant from the hurtful Sword.*

HAving but heard these Words read, there is scarce any One of so shallow a Capacity, but may conceive them pertinent and suting well with the Time and Occasion of this our present Meeting: For is here not mention made of *Kings*, the *Salvation of Kings*; nay, of one above the rest, *David* in great Danger, yet delivered, and that from the *Sword* too? All very pertinent and congruous. God had many times and often delivered *David*; but he insists here chiefly on that one, (that both to us is proper and peculiar,) *the hurtful Sword.*

Now, with me (I beseech you, dear Christians) (*Behold our KING!* a Pious and Protestant Prince, the Servant of God, *Jealous for the Lord of Hosts, Zealous for his Church and People*; (like the *Royal Eagle*) throwing Himself between Them and Danger: Behold Him, by God delivered, wonderfully delivered, from the Death-threatning Cannon, and the hurtful Sword. And so the Words read, are no other than a Comment upon the Day; at once pointing out to us, both our Happiness and our Duty: Our Happiness in the Preservation of *His Majesty*; our Duty in returning God Thanks for it; which to encourage us also unto, we

 have

have a Royal President before us; who, upon the very same account, (even *God's Salvation and Deliverance*,) snatches up his *Psaltery*, tunes his *Strings*, promises a *New Song*. *I will sing a new Song unto thee, O God: upon a Psaltery, and an Instrument of ten Strings, will I sing praises unto thee.*

See here the Subject-matter of this Song, *a Song of thanksgiving*: Of Thanksgiving! For what? What Mercy, what Favour is the holy man so thankful for? It was no other than the King's Safety.

Because God the Preserver of Kings, had here delivered his Servant *David* from the *hurtful Sword*: He therefore resolves upon a new Song of *Praise and Thanksgiving*. This is the Substance of my *Text*; And, as of what was then with great Joy sung by *Israel*, so of what this Day we are called to. Upon the receipt of any *new Mercy*, God shall not load *David* with his Mercies, but the Heavens shall Resound with his grateful Praises and Acknowledgments. *I will sing a new Song unto thee, O God: upon an Instrument of ten Strings will I sing praises unto thee.* He it is that *giveth Salvation unto Kings: who delivereth his Servant* David *from the hurtful Sword.* In which Words we have these Considerables. (1.) Here is Salvation given; a Deliverance wrought. (2.) To, or for whom? To Kings in general; to *David* in particular. (3.) By whom, *viz.* by God. (4.) Here is the Return made by *David*, both in behalf of himself and others. *I will sing, &c.* Take the Whole summ'd up in two *Theorems*, or *Doctrinal Propositions*.

1. All Kings are under God's immediate Care and Protection; but above all, good Ones. Or, rather thus: God giveth

giveth Salvation unto Kings in general; but his Servants, (such as *David* was) he delivereth in an especial manner. *He it is that giveth Salvation unto Kings: who delivereth* David *his Servant from the hurtful Sword.*

2. Those that are thus delivered by him, should praise God, and be thankful to him. *I will sing a new Song unto thee, O God: upon a Psaltery, and an Instrument of ten Strings will I sing praises unto thee.* In the discussing of which, (for my more methodical proceeding) I shall speak to these severals. (1.) That God giveth Salvation to Kings in general: with the Reasons why, and manner how he effects it. I shall descend, (2ly.) to Particulars; and make it good in *David* the Servant of God, in my *Text.* (3ly.) In our *Royal David*, King *William*, in the Day. (4ly.) I shall speak briefly to my Second Proposition. And (lastly,) I shall close up all, with a seasonable Application.

To clear the *Thesis*; That God giveth Salvation to Kings in general: I shall proceed by a Threefold Gradation. (1.) Shewing, That God giveth Salvation. (2ly.) That he giveth Salvation unto Men, above other Creatures: And, (3ly.) To Kings, above other Men.

1. To give Salvation is so congruous to the Divine Nature, that God claims it to himself as his Native Property and Peculiar; (*Isa.* 43. 11.) *I, even I am the Lord, and besides me there is no Saviour. I, even I am the Lord*: This redoubled *I*, is emphatical and exclusive: *And, besides me there is no Saviour.* They are but gross Idolaters, that put their trust in Man: Or, with the deluded *Papists*, set up for *Saviours*, the *Saints departed.*

It is worth our Note, what *Ferdinand* King of *Arragon*, sending his Son against the *Florentines*, spake to him, *Victoria, mihi crede, non hominum disciplinis nec industria comparatur; sed Dei Optimi Maximi benignitate & arbitrio:* "Believe me, Son, Victories are not gotten by Art or Industry, "but given of God.

If we look into the Prophecy of *Jonah*, what we meet with (Chap. 2. 9.) may be said to be the Argument of the whole Book, and might have concluded every Chapter therein, *viz*, That Salvation is of the Lord. The Mariners, (saith the R. R^d. Bishop *King*, in his Lectures on that Prophet) might have written upon their Ship, instead of *Castor* and *Pollux*, Or, the like Device, *Salvation is the Lord's.* The *Ninivites* might have written upon their Gates, *Salvation is the Lord's.* And whole Mankind, whose Cause is pitied and pleaded by God, against the hardness of *Jonah's* Heart, might have written in the Palms of their Hands, *Salvation is the Lord's.* It is the Argument of both the *Testaments*; the Staff and Supportation of Heaven and Earth: They would both sink, and all the Joynts be severed, if the *Salvation of the Lord be not.* The Birds of the Air sing no other *Note*, the Beasts in the Field give no other *Voice*, than, *Salvation is the Lord's.* Which leads me to the Second Gradation, *He is the Saviour*; and (that so great is his Pity and Compassion) both of Man and Beast, (*Psal.* 36. 6.) the Beast as well as Man; but Man before (or, rather above) the Beast. Now, that *Man* is more in the Eye, or Care of Divine Providence, than the Brutes, is clear in this, That the very Brutes are made for Man, and much more the Creatures

tures below them: For Man doth the Day break, and the Sun shine, and the Rain fall, and the Waters flow, and the Grass grow, and all the Herbs of the Field spring up and flourish, after their several kinds. For him are the Fields crowned with Corn, and the Vallies laden with Grass: For Him are the Hills lifted up, and the Cattel made that feed upon the Hills: For the feeding of him do the Herds feed, and for his sake are the Flocks themselves clothed with Wooll; for him doth the Horse were his hoof, and the Oxe yield his neck unto the yoke, and before him doth the Camel kneel, to receive the burthen upon his back. Now since God made man the end of other creatures, and them a mean to his content and preservation; and since the end is always valued more then the mean is; we must needs conclude that God is more concern'd for man, for whom all things were made, then those very things which were made for him. Hence that of St. *Paul's* double Expostulation, (1*Cor.*9.9,10.) *Doth God take care for Oxen?* Or, saith he it altogether for our sake? For our Sakes no doubt this is written: That he that Ploweth, should plow in hope, & he that Thresheth in hope, should be Partaker of his hope: As much as to say, the Care of Beasts is not to be taken before that of Men: We are God's chief Care; wherefore *Job* gives God this Title as peculiar to him, (*Job*7.20. *I have sinned, what shall I do unto thee, O) thou Preserver of men?* He it is that *Giveth Salvation unto* men. But,

(3ly.) To Kings chiefly above the rest of Men μάλισα διοτρεφέων βασιλέων. (as the *Poet* not impertinently,) Above all the Race of Mankind, Kings go nearest the Heart of God, and are his prime Care. *Great deliverance giveth he unto them,* (Psa. 18

ult)*He is their Tower of Salvation*,faith *Samuel*,and(Pſal.28.8) *The Lord is their ſtrength,and he is the ſaving ſtrength of his Anointed.* In all Things God is wonderful; but of all,in the Preſervation of crowned heads; in none more,in none equal thereunto. What can be more evident now, than,that God giveth Salvation unto Kings? To Kings I ſay, in general; for of Kings as they are God's Servants, I ſhall ſpeak more at large in its proper place.

He giveth Salvation: what Salvation giveth? Be it of whatſoever kind it will,it is from him; whether it be that of the phyſician,a ſound and healthy body againſt Diſeaſes; as they are mortal men. For,as it was pointed out to us by *Daniel*'s Image, (*Dan.*2.33.)whoſe Leggs were of Iron,his feet part of clay and part of Iron. Thus Kings are the Peopl's Treaſures; but yet treaſures in earthen Veſſels; they have need therefore of God's help and ſalvation. Tis true,if we ſhould underſtand it in this ſenſe;this God gives; but this is not the genuine meaning of the place: For this ſalvation here ſpoken of, is from the *Sword*, not from *ſickneſs*; from evil Manners,nor ill humours,from external Force,not internal Dyſcraſie.God gives *Salvation*; *this ſalvation gives he unto Kings*; and to Kings above others. I might argue *à fortiori*.If God takes care of that which is leſs worthy and becoming his care,much more will he do ſo of that which is more worth: Therefore ſince even the beaſts and other inferiour creatures are cared for by God,much more muſt Men the higheſt of creatures in the world, and Kings the higheſt of Men be under the ſame Watch.*It is he that giveth Salvation unto* Kings.

Here it may not be amiſs to enquire a little into the Reaſons of this God's Care and Protection of Kings, and examine

amine what probably may be the Causes, why God is pleased to give *Salvation* to them above all others.

The Reasons I shall offer, are Three: The First, taken from God. The Second, from Kings themselves. The Third, from the People.

1. God giveth *Salvation* unto Kings; because by him they are raised up and dignified: *By me Kings reign, and Princes decree Justice*, Prov. 8. 15. And as representing him, they are called Gods, *Psal.* 82. 6. *I have said, Ye are Gods.* I have said it, who then dare gain-say it? *Ye are Gods*, that is, in God's stead, set in his Room, invested with his Power and Authority, his Vicegerents, his Representatives, his chief Ministers. Does not St. *Paul*, speaking of the Supream Magistrate, tell us, *That he is the Minister of God*, Rom. 3. 4. We are not capable of immediate Converse with God, therefore he Rules us by Men like our selves; he Governs Men by Man, and so puts Man into his own Place: There is hereupon a necessity of God's Protecting them as his Delegates.

Among Foreigners, such as the Ambassadors of Kings, (as also their Representatives at home,) those that Impower them, and whom they Represent, are careful of their Preservation, and to vindicate them from Contempt; the Honour of the Ambassador, is the Honour of him that sends him; and the Disgrace of the Representative redounds to him whose Representative he is: our *David* himself, when his Embassadors were ill used, whom he sent to the King of *Ammon*, after his Fathers Death, he took it as done to himself, (2 *Sam.* 10. 4.) He thence severely revenged the In-

jury as his own (*Cap.* 4.) The great God of *Heaven*, does he not he[illegible] same? His Honour cannot be intire and full, unless theirs be so, who are his Substitutes; for his Honours sake he will procure their Salvation. By him they are Ordain'd, by [illegible] what they are, *Rom.* 13. 2. Hitherto is to be [illegible] whatever belongeth to God, as he is interested for them, being their Founder and Preserver; their Preserver so far forth, that they be not Wronged, and their Reven[illegible] they be so.

2. Therefore God giveth Salvation unto Kings, and taketh care of Princes, above all others, because they are exposed to greater Dangers than other Men. Certainly they must needs be in greater Danger, in that the Devil, that envious one, maligns them most; he aims at their Destruction above all others, and no better can be expected from him; whose Name in the *Hebrew* is *Abaddon*, in the *Greek* *Apollyon*, and in our *English* Destroyer, a name diametrically opposite to that of God, who is the Preserver; and of the Holy Jesus his Son, who is a Saviour, that's the import of his Name, (*Matth.* 1. 21.) *For he shall save his people from their sins.* To destroy all, is the Devil's whole Employ: whereas God preserves and saves both man and beast (as before.) yet above all men, Kings: and above all Kings, such pious Ones as our *David* was.

All Kings are hateful to the Prince of Darkness; even an *Ahasuerus*, an *Ethnic* King (*Esth.* 2. 21.) He will cut him off (if possible) by his own *Eunuchs*: but a *David*, how often shall he be set upon? It is his own observation (*Psal.* 118. 13.) *Thou hast thrust sore at me that I might fall, but the Lord* [illegible] *helped me.*

It

It is altogether needfull there should be One to save; Since there is one, nay many to destroy.

But why is the Devil set so upon the destruction of Kings? No doubt it is, because Kings are Mortal Enemies to him: By their Authority and Power it comes to pass that Sin is restrained, and his Kingdom weakned. *Ye shall not act after all those things we do here this day, every Man who is right in his own Eyes*, (*Deut.* 12. 8.) To do what ever a Man could or would, without Impunity, is that wicked One's desire; because it is for the advancement of his Kingdom to have it so. Now when is it so; but when there is no King? When the Author of the Book of *Judges* would pourtraict to the life, the sad and pitiable estate of *Israel*, in the Intervals of Government; he ascribes this as the main Reason for the Commission of their execrable Enormities, *That there was no* King *in* Israel; and by consequence, no Peace, no Justice, no Religion: For then every *Micah* will have his Closet of Idols, and will worship as himself thinks fit.

Truly, without Magistracy, not only whatever is Sacred would be usurped, abused, destroyed; but also there would be no such thing as Liberty and Property in this, or any other Kingdom, (which the Generality make such a Clamour, a Noise about.) Therefore if Men would not have these entrenched upon and abridg'd, no better way to secure them, than by the preservation of their Governours, more especially their Kings: For these, these are they that prevent such Enormities.

What the Soul is to the Body, such is the King to the Kingdom, the Principle of Life, the Spring of Motion, the

Vital

Vital Fountain of all Power and Activity. Give me leave to speak once more, and add; That he is the Heir of Restraint, Invested with the Sword, *Which he bears not in vain.* The *Devil* knows this to his *Cost*, who is above all things for *Anarchy* and *Confusion*: As God is for *Decency* and *Order*, which if he cannot bring about, then must Kings one after another be cut off, and brought to utter destruction. We see the Reason plain and obvious.

How the Devil does prosecute the ruine of Kings, may not be amiss likewise (by the bye) to enquire briefly into: We have his Emissaries set forth to the life, *Rev.* 9.2, 3. *And he opened the bottomless Pit, and there arose smoak out of the Pit, as the smoak of a great Furnace, and the Sun and the Air were darkned by reason of the smoak of the Pit: And there came out of the smoak Locusts upon the Earth: And to them was given power, as Scorpions of the Earth have power.* These are the Emissaries of that Infernal Monarch; sworn Enemies as himself, to Kings. But what are these *Locusts*? the *Monks*, *Fryars* and *Jesuits*, (saith an Expositor upon the place) are most fitly called so, for their Numerosity and Voracity. These, like *Locusts*, are great Wasters and Devourers, and in other respects peculiarly like them, *which having no king go out by bands*, Prov. 30.27. Those whom our *Psalmist* twice in this *Psalm* calls *Strange Children*; these St. *John* styles *Locusts* here, *a Generation* (would I could not say better known to us than to *David*, of which we have had Swarms in our Age.

Strange Children indeed! a Generation of Men that term themselves *of the Society of Jesus*; But was not

Jesus

Jesus a *Saviour?* If they bear his *Name*, why then, according to the import thereof, do they not give *Salvation?* I'm sure (to our cost) we experience the quite contrary: than these, who worse spoken of, and that not undeservedly? For as *Satan's* Emissaries, are they not Traytors to Kings, and Betrayers of Kingdoms, wheresoever they get footing? I leave it to all the World to judge, whether they be not *strange Children?* who under the pretence of the Name of a false *Jesus*, act quite opposite to the Nature of the *true One*. *Destructions*, *Treasons*, *Seditions*; are they not their main Employ? Have not we to our cost found it so? We may truly comply with our *Psalmist* here, That his strange Children and they are of the very same Progeny; they are of one Stock and Lineage; their marks correspond in all things. These strange Children, we have it twice repeated in this *Psalm*, that it might not escape our Note, (see *Verse* 8. 11.) *Their mouth speaketh vanity, and their right hand is a right hand of falshood.*

Are not our *Locusts* in all things like to these? How dextrous are they at Lying? What are their Equivocations better? Do they not speak one thing, and think another? And that their right hand is a right hand of falshood; whether they give it upon a Civil or Religious account, their Faith (or Oath) is nothing worth: their right hand is false, and deceitful, both Mouth and Hand are alienated from their Heart and Mind; as that is from God: I mean from the *God of Truth*: for the *Devil*, the *God of this World*, is well pleased with it. It is he that maketh use of these (under what Notion you please:) That of *St. John's Locusts*, or

David's

David's strange Children; these he makes use of to sharpen the *hurtful Sword*, mix the Poysons, and set on fire the Powder; with which their King *Apollyon* gives diligent Command to his Agents, as the King of *Assyria* did to his Captains, 1 *Kings* 21.31. *Fight not with small or great, save only the King*. Him cut off any ways, so you do it some ways; by Sword, Fire, Carbine, Cannon: 'Tis no matter which way, so it be done. This is their charge: the King their Aim.

Concerns it not us now fervently to pray, That there may be one to save; since there is such a Legion to destroy? that there may be one to cover the King with his Shield and Buckler; since there are many to stretch out their hurtfull Swords against him. Oh! let there be a *Jesus* to save; while there is a *Jesuit*, a Devil to destroy!

The reason why, and manner how Kings are maligned, and their ruin sought after, you can be no longer ignorant of. As long as there is a Devil in Hell who delights in, and will be contriving the Misery and Confusion of Men: So long will they be standing at the hands of Kings; and endeavouring to stir up evil men against them.

And so long as Pride and Ambition, Covetousness and Discontent find places to harbour in, there will not want Traytors and Rebels. Now the more dangerous and hazardous the condition of Kings is, the more doth the Divine Providence take care of them; and more *Signally* remark it self in their Protection and preservation. Lastly. God giveth Salvation unto Kings, out of his meer Love to Mankind, for whose benefit and good they were ordained.

is easie to prove (would time permit) that Monarchy is the best form of Government in the World ; and that Kings are the most regular conservators of order and government. Kings are really for the good and happiness of the People : the good of the one is included in, and greatly dependent on the other. Whatever we may think of their State and Grandeur, or how much soever we may gaze at their Pomp and Splendour, it is we that really gain by all ; For the World is preserved and kept from *Barbarism* and Confusion by their means. There's nothing more certain, than that the peoples Security, is wrapt up in their King's safety : God saves them, that they may save us. Hereupon He hath called the Magistracy, not Gods only ; but *Davids* too.

Look we into the book of *Judges*, and as oft as the Author thereof, makes mention of the Chief Magistrate : God (saith he) hath raised up a Saviour. Thus were *Othniel*, *Gideon*, *Jephthah*, and the rest stiled (*Judg.* 3. 9. 15.) Saviours they are of many thousands : and to save is consentaneous, becoming, altogether worthy of God : He gives Salvation to them, in whom consists our safety.

It is a signal place that of *St. Paul* (1 *Tim.* 2. 1, 2, 3.) Let Supplications and Prayers be made for all men, for Kings, and all that are in Authority : as much as to say, if for them, then for all, it cannot be well with the People, if not well with them : the Apostle's gradation : is remarkable ; For Kings (saith he) that all men may be saved : and if so ; then there will be a setled peace : if a settled peace, then the knowledg of God : if the knowledg of God, then an honest and pious Life : and if an honest and pious Life, then the

welfare of the whole World. As if the welfare of Kings were the Corner-Stone of all Salvation.

But why do I straggle so much abroad, when we have nearer hand, even in this very *Psalm*, plenty of instances? We are to give thanks (saith my Texr) and Pray for the Kings welfare and Salvation: and why is it, but, *That our Sons* (v. 12.) may *be as plants grown up in their youth*; that *our daughters* may be *as corner-stones, polished* after the *similitude of a palace*: That *our garners* may be *full* (v. 13.) *affording all manner of store*; that *our sheep may bring forth thousands, and ten thousands in our streets*: That *our oxen* may be *strong to labour*; (v. 14.) that there be *no breaking in nor going out*; *that* there be *no complaining in our streets*. None of this will be; yet all will be, when the King is safe. Here are Earthly Blessings attend the Kings welfare. Now what remains more? There is one more yet, which includes all the rest, and that is (*v.* 15.) *Happy is that people, whose God is the Lord*: now to have God our Lord, is to have Religion secured amongst us, which depends much upon the Prince.

This is evident in holy Writ, would time suffer me to produce instances. Let this suffice for the last reason, why God takes such care of Kings, or giveth Salvation to them above others, even because God loves the society of Men, he delights in their Peace and Order, in their Prosperity and Happiness, to all which they do not a little contribute. *We have ten parts in the King*, said the ten Tribes, (2 *Sam.* 19. 43.) every man hath interest in the Prince; every mans interest is his, and his interest is every mans; and being that a whole

Kingdo

Kingdom is the general concernment of King, a King especially is hereupon the especial concernment of God.

If now you ask me how God giveth Salvation unto Kings, I answer, By his Word. (2.) By stretching forth his hand, and exerting his utmost power in their defence. (*i.e.*) By a word of Salvation: which none yet was ever able to withstand. By a threefold Edict (as by a triple hedg) He hath fortified the safety of Kings.

(1) *Touch not mine Anointed*, (Psal. 150. 15.) there defenceth them from the hand of violence.

(2) *Curse not the Prince of the People*, (Exod. 22. 28.) there from the virulent tongue.

(3) *Detract not from him in thy very thought*, (Eccl. 10. 20.) Here from the petulancy of the mind, if from these three they can be secure, they are safe indeed. This care doth God take of Princes.

But because not enough sometimes, in that breaking down this threefold hedge, the strange Children will mutiny and rebell against them, therefore, (2) God will make use of his hand as well as mouth, and exert his Power for their preservation. He will oppose himself to their wicked counsels, and traiterous persons.

(1) To their counsels: Either by detecting them before they come to maturity; or quashing them and defeating them when ripe; and all things ready to accomplish them.

(1) In order to their detection it is said, (*Psal.* 132. 17.) *I have ordained a lamp for mine anointed.* A lamp, what? it is faithful counsel. Such as when *Mordicai* accused the two traitors for conspiring against *Ahasuerus*, (*Est.* 2. 22.

) and when the Prophet *Elisha* (2 *King.* 6 .9.) discover-
the stratagems of the Kings of *Syria*, to the King of *Israel.*

(2) Where this Lamp of a King fails, there the lightning of God begins: which shall make known what the other cannot: You will, I know, be inquisitive after this lightning of God, what is meant by it. I shall refer you to *Solomon*, who informs us (*Eccles.* 10. 20.) in these words, *When the Birds of the shall declare the matter.* (i.e.) when by wonderfull ways, and without the help of Man, a thing is brought to light, they either make their own tongues to betray themselves (*Psal.* 64. 8.) or are so brought to confusion, that the hand of God is manifested in it. God is wonderful in the protecting of Kings; in none more: by sending forth this his lightning, and bringing to light the most secret counsels of rebellous Miscreants.

But supose all in a dark obscurity, and ready to take birth: why now even now, God can confound all. He will touch the Mountains, and they shall smoak. *Absalom*'s affairs came to a great progress, Mountain-like: but God toucheth *Absalom*, and causeth him to reject that counsel (which would have done his business for him) to his own ruin (2 *Sam.* 17. 14.) God will touch *Adonijah*, even with a Panick fear, that when his business was almost done, he shall not dare to accomplish it (1 *Kings* 1. 49.) so that all things turn to smoak, and vanish. Hence that of our Royal Psalmist, (*Psa.* 62. 3. *How long will you imagine mischief? ye shall be slain all of ye, as a bowing Wall shall you be, and as a tottering Fence.* Thus doth God oppose himself to the wicked counsels

counſels of ſuch as hatch Treaſon, and conſpire againſt Princes.

(2.) Againſt their Treaſons God exerts himſelf, and ſheweth that he will ſtand up for the preſervation of Kings; *He will make ready his Arrows upon their ſtrings, againſt the face of their enemies,* (Pſal. 21. 12.) *Then ſhall ye underſtand* (as in the caſe of *Korah*, Numb. 16.28, 29, 30) *that the Lord himſelf giveth Salvation unto Kings, when the Hand of the Lord is gone out againſt their enemies.* For he that durſt break down the Hedge before mentioned, what ſhall become of him? Did not *Sheba* for this loſe his Head? *Shimei* his life? and the two Eunuchs theirs? What ſhall I add more? Time would fail me to tell you of *Baanah* and *Rechab*, *Abſalom* and *Achitophel*, *Adonijah* and *Joab*, *Zimri* and *Jozabad*, with infinite more, who, for attempting their Kings death, procured their own by it. Moſt ſure it is, that *Salvation is of the Lord*, as (*Pſalm* 3.8.) and as ſure that, *He giveth Salvation unto Kings, and delivereth* David *his Servant from the hurtful Sword.*

Why is the Accent put upon Kings? Doth not the Wing of Gods Providence extend to all his Children? Have not others a ſhare therein too? The Queſtion is propounded by the Reverend and Learned Dr. *Featly*, who thus anſwers his own Propoſal.

'Yes, Gods Providence extends to all; but yet Kings 'are neareſt to his Breaſt, they receive more warmth from 'him, he hath a ſpecial care of them; He keepeth them as 'the Signet of his Finger, becauſe in them the Image of His 'Majeſty ſhineth moſt brightly. It concerneth him in Ho-

'now (saith he) to maintain them that are his Vicegerents 'upon Earth. It concerneth him in Love to defend the *Defenders of the Faith*, and cherish the *Nursing-Fathers* of his 'dearest Spouse. It concerneth him in Wisdom to save 'them who are the breath of so many thousand Nostrils; 'to keep them whole, who are the bond which holds together the Common-wealth. In the danger of a King is 'the hazard of a State; in the hazard of a State, the ruine 'of a Church; in the ruine of a Church, God's House lieth 'in the Dust. The Heathen Poet glanceth at this Truth, 'when every where he stiled Kings διοτρεφεῖς, as it were 'bred up and fostered in the bosom of *Jove*, in their Dialect, *Jehovah* in ours: *Keep me* (saith *David*) *as the 'Apple of thine Eyes*; Who can endure the least prick in 'that tender place? No more will God abide his Anointed 'to be touched, (1 *Chron.* 16. 22.)

You have heard, dear Christians! why God giveth Salvation unto Kings.

(1.) Because they are his Vicegerents, his Deputies, and his Honour is complicated in their Salvation.

(2.) Because the Devil, that malicious one, with his infernal Agents, seeks their destruction, And

Lastly.) Because in their Salvation consists the Peoples happiness. You have also heard why and how God giveth Salvation unto them. Pass we now from the *Thesis* to the *Hypothesis*; from Gods giving Salvation to Kings in general, to his delivering *David* his servant in particular, from the hurtful sword, which is the

(2.) And next in order, St. *Paul* tells us that God is the Saviour

Saviour of all men; but chiefly of them that believe, and I shall dare to say, the Saviour of all Kings, but the Pious above all; the reason for both is intirely the same, We may gather it thus:

If the Divine Providence watcheth over Kings indefinitely, Kings in general; what must he needs do then upon those that are faithful, and rule over such as are devoted to his Service? If he is wonderful in the Kings of the Earth, what then must he needs be in those Kings who are Nursing-Fathers to his Church and People? If in an Ethnick *Ahasuerus*, what in a religious *David*, a devout, a Pious Prince? what a King is among men, that is a *David* among Kings: what then shall God do for him? and for all like him? As they are precious in the eyes of the Lord, so will he think nothing too much for them

Those things, which are but single in other Kings, we may find conjunct in *David*, a King, and a servant of God too: wherefore, because a King, he will give him Salvation, and because his Servant, he will deliver him from the hurtful Sword. Because a King, he hath in common with all Kings Gods care attending him; and because his Servant, he hath a propriety above the rest: as a King, by him he Reigns; as God's Servant, he is directed and governed by him.

All Kings, as immediately constituted by God, are his Viceroys, and deputed Servants; he is therefore, *King of Kings, Lord of Lords*. But yet all do not acknowledge God, nor shew themselves his Servants. His Servant *Nebuchadnezzar*; so God spake by the Prophet, *Jer.* 27. 6.

But

But did that great King acknowledge this? No, he neither acknowledged himself *Servant*, nor God, *Lord*. For so speaks he to the Three Children, *Dan.* 3. 15. *Let us see what God can deliver you out of my hands.*

Nor did *Pharaoh* acknowledge this: *Who is the Lord?* (saith he) *Exod.* 5. 2. But our Psalmist was in another Note, He is free in his acknowledgments this way (*Psalm.* 116. 16) *Behold, Lord, I am thy Servant, I am thy Servant, and the Son of thine Handmaid.* Nor did he say this only, but in his works he shewed himself so: He spake it not by constraint, but he made it his business to do the will of God. He was so solicitous in the Lords matters, that he would not go up to his Bed, nor take his rest till the Ark of God was provided for, (*Psalm.* 132. 2, 3.) In the bringing that back again, among other Servants of God, he so demeaned himself, that *Michel* (his own Wife) despised him, as contemptible for his humility, 2 *Sam.* 6. 20. But he never thought himself humble enough before the Lord, never solicitous enough in performing his will. *David* was truly God's Servant, humble as a Servant, faithful as a Servant, *a Servant according to his own heart*, 1 *Sam.* 13. 14. Most truly therefore, and to our purpose, it is here said, David *his Servant*. Hereupon we have that of God concerning his Servant *David*, Psalm 89. 21. *My own Hand shall help him, and my own Arm uphold him, nor shall his enemies succeed against him, nor shall the son of wickedness approach to hurt him* (*i. e.*) in one word, *I will deliver him.*

Now

Now, what God promised he perform. He save him, from many (shall I say?) dangers; to keep to the Letter of my Text, I shall rather say weapons; keen, drawn, wielded against him. He delivered him from the Sword of *Goliah*, from the Javelin of *Saul*, and (which is most proper here) from *the hurtful Sword.*

All Kings are God's Servants πρὸς ἡγεμόνα ἀπαιδεύτον (saith *Plutarch*) for the common good of Mankind; but *David* by a specialty. He was God's most special care (as in the Text;) *He it is that giveth Salvation unto Kings, who delivereth* David *his Servant from the hurtful Sword.*

(3.) Our Royal *David*, God's Servant also, and lately delivered, is the next to be spoken to. The same God delivered both; both from the Sword, *from the hurtful Sword*, both. I need not spend time in giving you the particulars, you all know the danger he was in, danger so great, that we can attribute it to nothing else but God's Care and Protection, that he hath outliv'd it. How was His Majesty wrapt over and over in the Snares of Death? yet hath he broken the Snares, *and is escaped.*

It is plain to all unbias's'd and considering men, that never did a Nation enjoy more by a King, than ours have done by this we have: Never were People more happy, than we might be under him (if we please and) were not the fault our own. Never was it more remarkably true, that the *Powers that are over us, are set over us by God*, than in our Case. His Majesty's coming in, and Establishment here, being a Miracle in the sight of all the World. And I wish, it could not be said as truly too, that never was a Prince ex-

d to more dangers and troubles, than he has been.

Should we recollect the paſt Paſſages of his Life, and ſoberly make remarks upon the ſame, I do not well know, whether we ſhould more admire his Fate, and wonder to ſee ſo many dangers and adverſities ſhould encounter to ſpend their ſpight againſt one man; or that Providence and Care of Almighty God, that hath ſtill brought him through. Theſe Providences and Cares have been freſhly inſtanced very lately, in a Deliverance from a Conſpiracy abroad, hatched by a ſort of men that nothing can oblige; no kindneſſes, no endearments; no, not Religion it ſelf, the tranquill enjoyment of the true Proteſtant Religion. Oh the barbarous intendments of the worſt of Men! Abhorrent in any, but above any, in our Clime. Religious Plots, *Proteſtant* Treaſons, oh Helliſh Contradictions!

But can they deny what is obvious to all? The King's hazards in Battel, wherein (not one, but often) he hath expos'd himſelf to the utmoſt dangers, thereby greatly encouraging his friends, and ſtriking a dread and terrour into his enemies, who never yet had the courage to withſtand him?

Not to tell you of His Majeſty's danger at the *Boyne*, where a Cannon Bullet *bruſht* upon his Shoulder; it was no leſs than a Miracle that it did but *bruſh* him, importing Heavens Care of him, and that he was dear to God in his Preſervation.

But perchance ſome may think this too foreign, at leaſt too antique and old. I ſhall therefore produce a freſher Inſtance, and that within the compaſs of this Days Thankſgiving, (being in *Flanders*, from whence our Royal Sovereign

no

not long ſince return'd) an Inſtance no leſs miraculous tha. the former, when another Cannon Bullet, ſeeming to do him Homage, kiſs'd the place where he juſt before ſat, but yet came not there till he himſelf had quitted it, which was not above a Minute. An aſtoniſhing Deliverance! The late Naval Victory, can that be oppugn'd, deny'd by any? and was not the Hand of God in it? It is as clear as the Sun in its Noon-Day Luſtre, that the Wind fought againſt the Enemy, as the Stars once againſt *Siſera*. The Wind hindred the *French* approaching us, and gave us an opportunity of coming up to them, which was no ſooner done, but God bleſſed His Majeſty's Forces with that Succeſs which uſually attends his Royal Perſon; than whom, never any more ſignally delivered.

It is no new thing to hear of our Royal *David* and his troubles, his reiterated troubles and dangers; nor (bleſſed be God for it) to hear of his Deliverances alſo; his repeated Deliverances. The one runs parallel with the other, litterally making that of our *Pſalmiſt* good (*Pſalm* 34. 19) *Many are the afflictions of the Righteous, but the Lord delivereth them out of all.*

The truth is, the Life of our King *William the Third*, hath been a continual Scene of Providence and Danger, even from the Cradle, an Inſtance (hardly to be ſeconded) of God's great and ſpecial Care, not rarely attending the Perſons of thoſe Princes to whom Religion and his Honour is dear, I am perſwaded they be to this our Sovereign. A Prince, Pious as Valiant, and as forward to Praiſe God his Saviour, as he is ready to deliver him, which brings me to my

ad.

2d. Proposition, *That those that are delivered, should praise God, and be thankful to him.*

(1.) Common Morality doth inform every common capacity of this common Principle in Divinity, *We must be thankful unto them who have been bountiful unto us*: Whereupon *Alexander*, who exceeded all in Bounty, and *Cæsar*, who exceeded all in Patience, yet it was observed, that the one did never give to, and the other never forgive an ungrateful person. Yea, the very Heathen, in their moral Favours feigned *Ixion*, because he had been unthankful to *Jupiter*, who saved his Life, to be tortured and tormented on a Wheel, crying, τὸν εὐεργέτην ἀγαναῖς ἀμοιβαῖς ἐπιχρμένους τιμεσθαι: Oh remember to be grateful to your Benefactors! *Si ingratum dixeris, omnia dixeris* (saith the Learned *Seneca*, but a *Pagan*:) *Him that thou callest ungrateful, thou callest all to nought.*

And *Socrates* (another Learned Heathen) did see and say ἀκαριστίαν ἀδικίαν εἶναι; that *Unthankfulness is a gross act of Injustice*; nay, Injustice against God (saith holy *David*) as depriving him of that quit-rent due to him the great Lord of the Universe; so (*Psalm* 50. 15.) *Call upon me in the day of trouble, I will hear you, and thou shalt praise me.*

(2.) Nature doth teach us this Lesson of Grace, for naturally every effect must be brought back to his cause. Now God is the cause of all things and persons, and the preserver of them too; therefore whatsoever we have, and whatsoever we are, must be ascribed to God.

Hence is that challenge of St. *August.* (*Confess.* 4. 4.)

Quis Laudes tuas enumeret unus, quas in se uno expertus est. What Man alive is able to praise God for his Goodness, which he alone hath received in his own Person? certainly we should be all Bankrupts, if we were called upon for this one Debt.

Since now the very *Heathens* press this duty warmly: and since there is a generous gratitude in Nature; what else means that of *Israel*'s sweet Singer (*Psalm* 19. 1.) *The heavens declare the Glory of God, and the Firmament sheweth his handywork*: How much more does gratitude become God's Children? Honour is due, (there is none but will grant it) to the Creator, from the creature: and who so tender of this his honour as his Children and Servants? Now what course take they for it? How do they give it him? *Who so offereth me Praise and thanksgiving*, (saith God) *he honoureth me* (Psalm 50. 23.)

The Property of God is *benefacere*, and the property of Man is *benedicere*: God doth bless Man with his benefits: and Man doth bless God for them. I need not tell you that the *Heathen* after they had escaped shipwrack, hung up their *Votivas Tabulas* to *Neptune*: and after Victory, besides Supplications, they did put Garlands upon the Images of their Gods, and left the chief spoils taken in War, in the Temple of *Mars*. I need not tell you that the *Jews* by the Commandment of God, reserved a golden pot of that *Mannah*, in the Ark, in memory of that *Mannah* which fell in the Wilderness: and in a thankful acknowledgment to eternise the Memorial of their passages out of *Egypt*, and freedom from Servitude, they altered their *Calendar*, and made that

Month

Month in which God by *Moses* delivered them out of the House of Bondage, the beginning of their Months. (*Exod.* 12. 2.) Let it suffice to tell you, that the Holy *David* in the reflections he made, either upon his danger or deliverances, ever looks up to Heaven, and acknowledges that the Race is not to the Swift, nor the Battle to the Strong; but that God alone giveth Victory unto Kings. How doth he launch forth in the praises of God his deliverer? (*Psalm* 92. 1.) *It is a good thing to give thanks unto the Lord, and to Sing praises unto thy name, O thou most High.* Likewise, (Psalm 34. 1. 2.) *I will bless the Lord at all times: his praise shall continually be in my mouth. My Soul shall make her boast in the Lord: the humble shall hear thereof and be glad.* Also, (*Psalm* 146. 12) *Praise the Lord O my Soul. While I live will I praise the Lord: I will Sing praises unto God, while I have my being.* Again, (Psalm 115. 1.) *Not unto us O Lord, not unto us, but unto thy name give glory: for thy mercy and thy truth sake.* And, (Psalm 116. 12, 13.) *What shall I render unto the Lord for all his benefits towards me? I will take the cup of Salvation, and call upon the name of the Lord.* Thus in the Text: *I will Sing a new Song unto thee O God! upon a Psaltery, and an Instrument of ten strings will I sing Praises unto thee.* Holy *David* (as some conceive) was therefore stiled a Man after God's own heart: because he abounded much in Praise and Thanksgiving. Somewhat now briefly by way of improvment, and I have done.

To wave generals; what *I* have further to say, *I* shall reduce to our present Case: and so the *Use I* shall make of what has been delivered, will have a threefold aspect.

To the Enemies of our King: to the King himself: To us, his Loyal Subjects. (1.) Hath God (who giveth Salvation unto Kings) time after time, more especially at this time, delivered our Royal *David* from the hurtfull Sword? *I* shall then improve it to the discouragment of all Traitors and *Ill*-minded Persons against him: to let them see how hopeless and improbable all their wicked attempts against him are like to be.

Oh

Oh that they would consider what a Darling of Providence hitherto our King *William* hath been, and how probable all attempts against him will be in vain, as they have yet all along been, tho' never so closely and cunningly, and probably contrived. His Enemies may plot, design, conspire, rebel; they may stamp and rage, and fret and storm: but all to no purpose; for *if God be for* him, *who can be against* him?

(2dly.) Is God so tender over Princes Safety (as hath been told you;) and ought not they to be as tender of his Honour? is he so gracious to them, and ought not they to be as grateful to him? to come yet nearer home, Is our Royal *David* delivered *from the hurtful Sword*, and shall he not *sing a new Song, a Song of Praise?*

Beloved, he needs no Spur, that is free of himself; shall he not do it? what mean I to render that in the least suspicious, which is obvious and plain, and past all doubt? for he both knows his duty, and makes a Conscience of performing it. *I præ, sequar*, is a thing most abominable to our King *William*, whether in the Field or in the Chappel.

Does he confront the Enemy, a malicious, a Death-threatning Enemy? *Eamus*—— may most justly be his motto, *Come, Let us go*: He couragiously leads on all the rest.

Does he return Victorious? God shall be sure to hear of him, upon the Organ, and other loud-sounding Instruments will he sing Praises unto him. This needs no further confirmation, than our calling to mind this day we now keep, by Their Majesties Appointment, to preserve from oblivion his wonderful Preservation from imminent destruction; attended (blessed be God) with a noble Victory; and as not content himself to do it (to make use of our *Psalmist's* words, *Psalm.* 15. 14.) He enjoins us also to offer unto God praise, which

(3dly.) Suggests it our duty as well as his. We are all to write after the Copy set us; and as we partake of the benefit, so are we to make one in the duty of Praise and Thanksgiving. *Salvation is come unto* our *Israel out of* Sion, *and therefore must* Jacob *rejoice, and* Israel *be glad.* Days of Mercy call for Days of Thankfulness; and publick Mercies, for publick and extraordinary Thanks. Thanks real, not verbal only. Thanks are not thank-worthy, if they float

on!

only in the mouth for a time, and ſpring not continually from the heart; if only lip-deep, and reach not our lives.

When our Praiſes are obediential, then, and only then, are they acceptable unto God. *Saul* could not blind *Samuel's* eyes with his many good Morrows, that *the People ſaved the beſt of the Cattel for Sacrifice: Hath the Lord* (ſaith he) *as great delight in Burnt-Offerings and Sacrifice, as in obeying his voice? behold, to obey is better than Sacrifice, and the fat of Lambs*, (1 *Sam.* 15. 22.) As if he had ſaid, What, *Saul*, thinkeſt thou to bribe God with a Sacrifice, while thou art diſobedient to his Command? Doſt thou take the Swan, and ſtick the Feather in the room? Doſt thou deny him thine own heart to obey his word, and give him a Beaſts heart in Sacrifice for it? Is this the Oblation that he hath required, or will accept? Truly, God riſes angry from our Thankſgiving-Feaſts, if Obedience be not a Diſh at the Table; without this, we and our Sacrifices may burn together.

If we *ſing a new Song*, if we *ſing praiſes unto God*, the Son of *Syrac* will tell us that *Praiſe is not comely in the mouth of a Sinner, for it was not ſent him of the Lord.* To conclude, when a motion was made in the Senate of dedicating a Statue of maſſie Gold to the Honour of *Germanicus*, *Tiberius* the Emperor oppoſed it, but upon a very plauſible pretence, that Images of Braſs and Gold are ſubject to many caſualties, they may be ſtolen away, they may be defaced and battered, foul indignity and ſcorn may be put upon 'em; *Thoſe are the Statues of Virtue, and Altars of Fame, which are ſet up in Mens Hearts.* Such Altars hath our Sovereign erected in the hearts of all his loving and loyal Subjects, upon which we offer this day, throughout all his Dominions, the Sacrifice of Praiſe and Thankſgiving, for His Majeſties marvelous Deliverance in his Royal Perſon, and the Succeſs of his Arms. (*Pſalm* 19 2.) *One day ſhall tell another, and one night ſhall proclaim it to another, the great things the Lord did at this time for his Anointed.*

Δόξα μόνῳ τῷ Θεῷ.

FINIS.